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The Creative Woman is a quarterly published by Governors State University. We focus on a special topic in each issue, presented from a feminist perspective. We celebrate the creative achievements of women in many fields and appeal to inquiring minds. We publish fiction, poetry, book reviews, articles, photography and original graphics.



INTRODUCTION

The Creative Woman is grateful to all who have contributed to this issue. But we give special thanks to the men who have trusted us enough to explor sensitive personal issues and to share their lives and feelings with our readers.

Women have learned to speak and listen to other women, some men are learning to speak and listen to other men; these have been important tasks. Now it is time for women and men to come together in a new way. The Creative Woman is pleased to participate in the beginning of a new kind of dialogue between women and men: dialogue painful and difficult, but the essential next step toward liberation for every person.

Doug Knox in our lead article, "Twilight of the Gods," examines the historical roots of the patriarchy and the critical role of the scientific revolution. The inevitable destruction of our world can be prevented, according to Knox, by the feminists, who will lead the way to a holistic, integrative, symbiotic participation in reality.

As women take the lead in creating this new reality, Jim Reed, in his article "What the World Needs Now," addresses the question of what the male role might be. And as in the song by the same title, his answer is that the world needs love and men can be lovers, in the best and broadest sense of the word. Male protection and male dominance are no longer necessary or desirable, but all of life needs to be loved and nurtured and men can help to fulfill that critical role in new ways.

Walter Feldman provides a psychiatrist's perspective on the impact of the women's movement, appraised after a decade of activism. Following Feldman's article are several pieces and reviews which examine the sex role stereotypes so pervasive in western culture. Michael L. Dimitroff explores the Jungian concepts of animus and anima. There is a father/son review of the current popular movie, "Tootsie" by Dave and Eric Matteson followed by Don Wheat's hypothetic script for a movie to be called "Bootsie." Reviewers Elizabeth Ohm and Jim Saul give us a female and male perspective on a new book by Herb Goldberg, the author of The Hazards of Being Male.

All of these authors seem to agree that much is to be gained by allowing all people to develop both male and female attributes.

There are also personal stories presented here, told by men about male experience and male emotion. Edwin Bruell writes about the range of feelings of a father on his daughter's wedding day. Ed Bailey-Mershon shares the frustrations inherent in confronting bureaucratic systems with a new idea. One man's view of his mother and the meaning of her life and death is told by Joe Agne. And members of a men's group share something of the significance of male friendship in their lives.

Also presented are moving poems by Michael Chandler and Margaret Brady, a book review by Carolyn Carmichael and a bibliography by Peggy Jeffers.

All of this is offered as tentative exploration and joyful celebration of a new level of love and cooperation between women and men grounded in mutual understanding and respect.

With this issue I say goodbye to The Creative Woman after five enriching years. I am grateful to our editor, our staff and all those who have given support and encouragement to our efforts. My understanding of the significance of art in life has been greatly enhanced. Farewell.

LYNN THOMAS STRAUSS





TWILIGHT OF THE GODS

by Doug Knox

Yin is the integrative principle. It is thought of as female. Yang is the reductive principle, thought of as male. They are polar opposites between which the fundamental rhythms of the universe continuously cycle. It is a mistake to think of them as separate: every individual contains both in a continuously changing balance.

Humanity is imbedded in the cosmos, living in a continuous, interconnecting web of reality which, until recently, has been largely ignored. Lewis Thomas says in The Lives of a Cell that life is a nonequilibrium steady state in which solar energy flowing to Earth "rearranges matter in symmetry, away from probability, against entropy, lifting it so to speak, into a constantly changing condition of rearrangement and molecular ornamentation."

Ilya Prigogine won the 1977 Nobel prize in chemistry for his theory of dissipative structures. This theory advances an explanation of why life evolves into higher and higher orders of disequilibrium. Equilibrium is a characteristic of chaos: the absence of organization.

Prigogine points out that there is a cosmic dynamic urging evolution on to the next higher level. But disaster always threatens. Despite the pressure to evolve, all of life must maintain a delicate balance with every aspect of the surrounding environment or die.

"For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries." (From God and the Astronomers by Robert Jastrow.)

The scientists, theologians, and philosophers on the mountain top have decided that there must be some design, some intent inherent in the cosmos. The cosmos cannot be regarded as only a vast accumulation of matter and energy governed by laws of statistical probability. Let's look at a few of the inexplicable events that have forced them to this conclusion: A. The singularity of the Big Bang. B. There was no oxygen in the primordial atmosphere of Earth. The first life, prokaryotic cells, began the release of oxygen to the atmosphere by photosynthesis, a process still carried on by the blue-green algae, still replenishing the atmosphere. C. Oxygen happens to be an efficient energy source for plant and animal metabolism. D. Oxygen also happens to filter out deadly ultraviolet light, permitting life to spread across the Earth's surface. E. The mean temperature of the Earth's surface is in the range where water is liquid, an essential for evolution. F. The sun is a main sequence star which means it has a life span between 10 and 15 billion years, also an essential for evolution. G. Primordial evolution was too slow. Accordingly, asexual reproduction in which an organism divided into two identical organisms, changed to sexual reproduction where onehalf the nucleus from each of two different individuals combine to form a new individual, where mutation could occur by gene jumping, errors in combination of the nucleus as well as by cosmic rays. H. Death appeared. Death shortened the reproduction cycle which speeded evolution. Death also limited the sheer bulk

of life forms. I. Evolution is not as Darwin supposed, slow and continuous. It takes inexplicable leaps, although most of the time mutations provide variations within a species which are then selected by environmental changes. J. Finally, a sudden massive development of the neocortex occurred to create homo sapiens. (It is interesting to note that dolphins and whales have comparable development of the neocortex.)

Because of these incredibly fortuitous events, a Ph.D. friend of mine believes the human race will survive in spite of itself. Humanity will not be allowed to commit suicide. He has no idea how this will come about but he is unshakably optimistic that the process that put us here will intervene. Otherwise, even he admits that Carl Sagan may be optimistic in giving humanity one chance in a thousand of surviving until the year 2000.

Lewis Thomas is not as concerned with the process as the end result. He describes the planet Earth as alive, a single living cell where everything about it, the life on its surface, the atmosphere sheltering it from the sun's rays, the heat of the interior, the rich store of minerals, the water, and the clouds, all make one living organism.

Homo sapiens appeared 40,000 years ago. Primitive humanity shared Lewis Thomas' view that the Earth was a living organism which provided the necessities of life. Earth was a mother. Women also were mothers with the mystical ability of reproduction. Matriarchy was paramount. But at some point primitive men discovered that they were necessary for reproduction. With this knowledge and their superior strength they imposed patriarchy on primitive society. They created a spirit world to replace matriarchy and peopled it with demons and witches. Then as they became more sophisticated they introduced multiple gods symbolizing their fantasies and desires, until finally in a moment of exceptional arrogance they installed one god as the patriarchal surrogate which they would someday replace.

The intuitive belief in an earth mother died slowly, however. Most of the peoples of Earth were people of the soil. So for about 30,000 years while the patriarchal systems of government and religion evolved, the majority of people lived with the memory of an earth mother, celebrated through rites of birth, bonding, seasons, planting, harvest and death. All of this changed during the 17th century. Humanity with the enthusiasm of innocence decided to assume mastery of the Earth.

Rene Descartes and Sir Isaac Newton began a philosophy of thought and a train of events that banished the earth mother and solidified the remorseless patriarchy of today. It is enormously important to understand how the genius of these two men shapes your and my perception of reality. For unless we change this perception we are doomed—even without nuclear warheads.

Descartes regarded the universe as a perfect machine, without life, spirit, or purpose, governed by exact laws which need only be discovered to provide man with control. This is the Cartesian philosophy. Newton formulated the mathematical laws of motion which were shown to apply throughout the solar system and the universe, thus confirming the Cartesian view of nature as being absolutely deterministic; every effect has a cause which can be determined independent of the observer.

But there is gathering evidence that the human condition has evolved beyond the realm of the Cartesian-Newtonian philosophy. Cartesian-Newtonian philosophy still works very well in the solution of limited dimension problems, but is hopelessly inadequate for solving complex, multidimensional interrelationships: exactly the universe into which humanity has evolved. The scientific revolution served as the rite of passage.

Let's examine an example for evidence of the catastrophe the Cartesian-Newtonian mind-set is precipitating. Two hundred and four legislators in the House of Representatives have ordered

the deaths of their wives, children, grandchildren, parents and neighbors. Every day over 50,000 men and women report to work where they build nuclear warheads. They will tell you that they have to earn a living like everyone else. Several million government officials, government employees and military personnel accept the carefully orchestrated government-sponsored mass media campaign that a nuclear "exchange" is coming and will be survivable. They accept this because they understand that the only reason for the new weapon system just funded, excluding the gluttony of the military-industrial complex, is as a first strike weapon. Jimmy Carter cut his teeth on nuclear submarines, and whatever you may think of him as a president, he knew submarines. He pointed out that one nuclear submarine could hit every major city in the Soviet Union and there were always at least four on patrol--hidden, undetectable, somewhere in the oceans of the world. There was not then, nor in the foreseeable future, a nuclear imbalance with the Soviets. More nuclear weaponry is totally unnecessary. Overkill is the ultimate Cartesian-Newtonian absurdity. A favorite European cartoon shows Reagan and Breshnev standing ankle deep in a pool of gasoline, counting book matches. Reagan says, "I have eight." Brezhnev says, "I have ten."

Humanity acts as though we could create on Earth a world of our own design. We cut the forests, we lay waste the soil, we pollute the rivers, we poison the rain, we strangle the atmosphere, we exterminate the fish of the oceans, we exterminate the whales, the buffalo, approximately 50 species of life each year, and now at last we make plans to exterminate ourselves. Humanity cuts an ever widening path of destruction across the face of the planet Earth.

The shift from a Cartesian-Newtonian paradigm to a holistic, integrative, interrelated symbiotic participation in reality will require a profound change in our patterns of living. Capitalism has outlived its usefulness. Communism

as practiced is as savage a tyranny as dictatorship. Nuclear weapons have forced humanity to outgrow the nationstate and militarism. Einstein on being consulted for the Manhattan project wrote a letter in which he observed, "This basic power of the universe cannot be fitted into the outmoded concept of narrow nationalism. For there is no secret and there is no defense: there is no possibility of control except through the aroused understanding and insistence of the peoples of the world."

Where will we find enough people with the energy, spirit, and knowledge to lead the way? Capra in The Turning Point suggests one. The feminists; the thoughtful, determined, energetic feminists. Remember Yin was integrative -thought of as female. Life's ceaselessly moving cycle must swing back toward Yin. The hated patriarchal edict, "biology is destiny" becomes in Yin a discipline of strength. Forty thousand years of natural selection has genetically programmed women to be integrative-holistic. Women instinctively pay attention to the entire context of their lives. Women understand reliability, consistency, mutual interdependence, sensitivity, commitment to life-sustaining values, compromise, cooperation. Both men and women ask me, "What is a feminist? Why look to them?" I look to them and Capra looks to them because neither of us doubts the outcome if patriarchy is not vanquished.

Feminism is the attempt of women to become themselves, to discover themselves, to know themselves, to hear themselves, to name themselves -- creating their own language where necessary, bursting the boundaries of existing languages, philosophies, concepts, methods of thought, processes of living wherever it serves the purposes of their newly liberated woman-consciousness. Feminists are throwing off the shackles of 30,000 years of repression: they insist upon being recognized. Females never again will be breeding stock, subordinate to men. Never again will women veil their faces, hide their bodies, display their bodies, deform their

bodies, pervert their sex, paint their faces, adorn themselves unless they perceive such actions to be creative expressions of their essential selves. Women are the half of humanity with the potential for breaking the shackles of patriarchy. And I, for one, will rejoice when they sing the requiem for

the gods, releasing humanity to return to its place in the web of reality. (This is a shortened version of an address first delivered by Doug Knox, August 22, 1982. Mr. Knox is a writer who lives in Manhattan Beach, California and was trained in engineering.)

HUES

Fingers reach through the now watery suds, stroking dishes, cups, knives . . . 5 p.m. and I wait for you.

Outside a rain begins and the earth turns over. The roses outside my bedroom window accept the wetness, the moist gift, and sink deeper into dark earth.

Later, words I could never speak hung between our two newspapers. And we were left in the dusk the quiet, alone.

My own rain fell, then,
and I was covered in clouds,
layers and layers of rich thickness.
And after the rain,
I came to see rose petals, their hues now ashen in the
remaining light.
I came to discover the sky after a rain,
the layers of colors descending,
one upon the other,
a rich thickness absorbing all light.



"WHAT THE WORLD NEEDS NOW"

by Reverend James M. Reed

I was a freshman in high school when I stopped kissing my father goodnight. I vividly recall the evening. I had thought it out: I was too old to be engaged in this childlike action. that anyway, men don't kiss. I kissed my mother, then walked over to where my father was seated and offered a handshake rather than a kiss. He was somewhat taken aback but accepted by explanation with good grace. As I went to my bedroom, I felt a sharp pang, the realization that I had surrendered something infinitely precious. The next time I kissed my father was 26 years later--he lay dead in the hospital. Death had outsped my rush to his bedside.

When I was thirty I was blessed with the birth of a son. He grew up a charming person, and I richly enjoyed his young years, the years when I was ever the wise authority, the sought after companion. I melted to his hugs and kisses, the touch of his small hand in mine as we crossed streets or worked our way through crowds. But of course there came the time when we no longer dared to touch each other--it isn't what men do. Except that I served a church filled with affection and when we were on retreats, the women taught us men that we could pass the peace with a hug. How easy it was when a woman was next to us, and how awkward, when a man. But we learned. My son was sometimes a part of those retreats, and there at least we learned to touch each other again. So now we're able to embrace when we meet. a bit awkwardly still, but we do it!

Psychologists tell us that a traumatic moment takes place in the life of a boy when he realizes for the first time that girls can do everything that he can do . . and have babies as well. One of the reasons that male clergy have been so resistant to women being ordained is simply that being a pastor is one of the few caring professions in which a man can still be regarded as a

man. A man who seeks to be a teacher or a social worker is apt to be looked at askance, and a man who chooses to be a nurse must be prepared to have his manhood questioned. But a pastor has always been affirmed in his masculinity, though his profession is identified with characteristics usually associated with the feminine. Imagine the threat then as women enter the profession, women who can presumably do "naturally" what the profession requires.

No, it's not easy to be a man in today's world. Whatever uniqueness we have seems to be pushed off to the periphery of life--to sports and taverns and lodges and wars. In bad times we lose our jobs, lose our status, lose our pride, and then who are we, what do we count for? The women and children step into the breach, keep busy with the liturgies of life, somehow find odd jobs and ways of stretching the dollar while they build up our morale and bear our anger and outrage.

Can we at such times realize that it's just as hard to be a woman, just as hard to be a youth? Can we perceive



that our women and our children desperately need us--not as money producers, not as heroic leaders, not as wise counselors--but simply as lovers. Can we get hold of the reality that what the world needs above everything else is men who have learned to be lovers: lovers of the stranger and the outcast? While women are birthing and nurturing children, while children are suffering the pains of growing up, while our brothers and neighbors, strangers and outcasts, are being buffeted by the world, we can be what Jesus was to his disciples, what Jesus commanded his disciples to be: lovers.

> I give you a new commandment: love one another. As I have loved you, so you must love one another.

> > Book of John 13:31-35

It seems that from our earliest remembrance we were turned away from love. We were urged to engage in competitve sports so that we could grow to engage in a competitive world. We were taught to honor strength and power and learned to be ashamed if we were unskilled in sports, unable to defeat the bully in personal combat, uninterested in the kill of the hunt, attracted to the arts, to music, to dance, to poetry and literature, to the solitary pleasures of the forests. We learned that we men were to run things, to be in charge, even if that held no interest for us. We learned that we were to glory in violence, that we were to march off enthusiastically to war.

And we learned that women were a lesser breed who needed our domination, who existed to serve our needs and our pleasure. In elementary school the dirty comic books were passed around, the jokes were made, the images imprinted. We were convinced that love centered in sex and sex centered in a kind of violence. When our women and our children turned out to be real persons, anger surged up in us and we abused the ones we said we loved.

Yet many were the moments, when feeling safe, we let our macho go and allowed our deepest and most tender feelings to escape, our tears to flow, allowed ourselves to be caressed, to be cared for. A questionnaire addressed to a broad cross-section of men and women inquired: "Which part of love-making means the most to you?" No wonder the overwhelming answer: "gentleness." Well, that's who we're supposed to be, isn't it-gentle-men?

I give you a new commandment: love one another. As I have loved you, so you must love one another.

What a lover Jesus was--and is! He saw beauty and loveliness in everyone except hypocrites! The woman by the well, the rich young ruler, Zacharias up in the tree, gentle Mary and contentious Martha, the Roman centurion, even Judas. He sees the beauty and loveliness in you and in me. Sometimes we forget what a lover Paul was (he seems so strict and businesslike and theological). We begin to learn from them that men have a much greater vocation in life than to run with a football or go off to war. We are called to be lovers: lovers of mothers and fathers, lovers of wives and children, lovers of brothers and sisters, of neighbors and friends, of strangers and outcasts.

To go forth from here to be a lover is no easy assignment—it does not fit, does not produce the kind of men who lose themselves in sports and spectacles, in work and war. The powers and principalities of this world do not favor men as lovers. Jesus was a lover and they killed him. Paul was a lover and they killed him. Abraham Lincoln was a lover and they killed him. Martin Luther King was a lover and they killed him.

No matter. What the world needs now . . . is men who have the courage to love.

Reverend Reed is with the Westmont United Methodist Church in Westmont, IL. WOMEN'S LIBERATION-TEN YEARS LATER

by Walter S. Feldman

It is now more than ten years since women's liberation exploded into newspaper headlines with a parade of thousands of women down 5th Avenue in New York City on August 26, 1970. Although this was hailed as an innovation, women have worked toward equality of opportunity for centuries.

Women are now involved in many activities which were virtually outlawed in the past. They now sail on navy ships and have become ministers. Each accomplishment has been attained despite determined opposition. ERA is still an unrealized goal. In increasing numbers, women are found in the courtrooms, surgical suites, and in pulpits; but those who compose, conduct, or cook haute cuisine are noted exceptions. The lists of outstanding female architects, engineers, and space travelers is remarkably short. Discrimination persists, but the rationalization for it has changed to make it appear more logical than it really is. Physiological, biological, and temperamental differences are frequently cited. But today, women perform competently as firemen, paramedics, and police. Fewer than anticipated have achieved executive status. A supreme court justice, mayors of cities, senators are prominent examples of success and are used to distract from covert as well as overt discrimination.

The Liberation leaders point to many partial accomplishments. A higher percentage of women are now employed, but this may be the result, not of greater opportunities, but increasing economic pressures. Although sexual bias in hiring is on the decline, women generally still do not receive equal pay for the same work as men. A Supreme Court decision has liberalized rules on abortion giving women greater control over their own bodies, but this effort, too, seems to be frustrated by subsequent legislation and verdicts. In fact, there have actually been recent

cases where women have been forced to have Caesarean sections.

The structure of the nuclear family is changing. It is estimated that as many as 83% of the families no longer have a traditional breadwinning father, a housewife mother, and two dependent children. The "right to choose" has created a difficult choice of career vs. family for many.

In spite of extensive research, the so-called temperamental differences between men and women and their causes are still to be determined. Women's liberation has indeed helped free women from prior stereotypes and has incidentally changed the traditional male role too. But technological society changes quickly and these role changes may be merely a reflection of social change rather than of feminist leadership. Today, many women who previously felt comfortable and fulfilled as housewives and mothers now feel demeaned by the comparison of these traditional roles with the emerging role model of the career woman. However, women who attempt to combine career and a family are often subject to the combined stresses of both. The escape from the stereotyped housewife role and mother image has not necessarily made life more fulfilling and less stressful for every woman although, for some, the opposite may be true. The new options, however, are certain to produce some insecurity and confusion in many. And those women who choose newer options are often burdened with excessive expectations and responsibilities to succeed. not for themselves as individuals, but for womankind. Increasing psychotherapeutic attention will be needed for those men and women who straddle the traditional roles of both sexes.

Some advocates of the women's liberation movement complain that many psychiatrists attempt to reduce women to traditional roles, aggravating the problems they already face. Some psychiatrists may indeed hold stereotypes of normal, healthy male and female roles and knowingly or unknowingly

attempt to influence their patients to adjust to those stereotypes. Certainly, it is true that psychiatrists are human and a therapist's own moral and social values may intrude consciously or unconsciously into the treatment process. In such instances, the stereotype is not a hypothetical norm, but an individual selection reflecting the therapist's individual values, background, training, and experience. Some advocate that female patients consider a female therapist rather than a male therapist, but this may not necessarily be a valid solution. In the meantime, "stereotype" has become a dirty word, although it actually indicates need for awareness of bias and prejudice.

Psychiatrists are naturally influenced by dominant cultural and social values or prejudices—not limited to male and female issues. There are also sterotypes of success, attitude, religion, and behavior. Each conscientious psychiatrist must make a concerted effort to monitor those aspects of his or her own experience to prevent them from influencing therapy. Personality, insecurity, self—worth, achievement, and aggression should be defined by the patient and not by the physician.

Many religious groups have traditionally relegated women to subservient roles, thus implying the superiority of men. God as a father figure influenced the preference of male ministers. Christ and his apostles were men, thus the tradition for passing the mantle of the ministry through men. There is little doubt that women are equally capable of assuming moral leadership interpreting the ethical, philosophical and mystical aspects of religion and meeting the social service obligations of the ministry. Therefore, the reason that their progress has been obstructed must lie in the perceived threat to the male ego. The entrance of women into the ministry still faces many difficulties, but indications are that this opposition is wavering.

Mothers usually exert more influence than fathers as moral leaders of

the family and have been traditionally regarded as more effective in providing social services. The question is not one of capability, but of weakening rigid traditions and seeking wider recognition and acceptance of their effectiveness as moral and spiritual leaders.

In the days before effective contraception, married women spent most of their young adult years either pregnant or caring for children. This forced them into the mold of housekeeper and mother regardless of their capacities or interests and provided sharply drawn role models for the children to observe. Today among younger and often better educated couples, two careers are more common. Role models have become blurred as both husband and wife work, share household chores, and cooperatively make family decisions. Some feel that this constitutes an abdication by the mother, but it is also suggested that competent surrogates are equally capable of providing warmth and attention. This is substantiated by studies done on the children brought up in the kibbutzim of Israel for the past twenty years. In many cases a surrogate is more beneficial than a full-time mother who is unhappy in her role. As has been frequently pointed out, it is the quality of the family life which is most important. If a home provides a secure and affectionate atmosphere, it is beneficial to all involved.

Children need to learn caring, respect of self and others, cooperation, and reasonable expectations from the environment. Parents who care about and understand their children provide these regardless of their employment.

One of the arguments against the feminist movement is that it tends to deprive men of their masculinity; that unless men find subservient women, confidence in their masculinity may suffer. The validity of this observation is easily demolished. Although the biological differences between men and women cannot be ignored, their significance remains to be established. For both sexes the important factor is sa-

tisfaction with oneself as an individual and the ability to relate to others as equals. The term "equality" in women's liberation has many meanings. It refers to opportunity, choice, and reward. There should be no need for a mature individual to achieve a sense of superiority at the expense of someone else's self-esteem. The real danger ahead for men lies not in female liberation, but in their own feelings of inadequacy.

Walter S. Feldman, M.D., J.D., is Medical Director of the Center for Psychiatric and Psychological Services, 628 West 14th Street, Chicago Heights, Illinois 60411.



"The object of this Essay is to explain as clearly as I am able, the grounds of an opinion which I have held from the very earliest period when I had formed any opinions at all on social or political matters, and which, instead, of being weakened or modified, has been constantly growing stronger by the progress of reflection and the experience of life: That the principle which regulates the existing social relations between the two sexes -- the legal subordination of one sex to the other--is wrong in itself, and now one of the chief hindrances to human improvement; and that it ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other."

From John Stuart Mill, "The Subjection of Women," 1869.

"Thus when monogamous marriage first makes its appearance in history, it is not as the reconciliation of man and woman, still less as the highest form of such a reconciliation. Quite the contrary. Monogamous marriage comes on the scene as the subjugation of the one sex by the other; it announces a struggle between the sexes unknown throughout the whole previous prehistoric period."





ANIMUS AND ANIMA
THE WOMAN'S MAN AND THE MAN'S WOMAN

by Michael L. Dimitroff

Women and men have been together since the beginning and have been struggling to find their respective identities ever since. We have also been working to understand each other psychosexually as well. Developing into a mature, well-integrated adult is often a long and sometimes tortuous task. Scientists have been studying human development and sexuality for years and still continue to find new and exciting facts about our genders. These discoveries have been most exciting in the fields of biology and psychology. We know differences and similarities exist in genetic makeup (chromosomes), hormones, and even brain structure and physiology between men and women.

Sexuality has always fascinated us. The concept of the male-female dichotomy/unity is nothing new and dates back

to the beginning of written knowledge. Contemporary interest in this topic has not waned. For example, a recent movie, Tootsie, examines in a sensitive, often humorous, manner our own sexual duality.

Carl G. Jung, the Swiss psychiatrist, was also fascinated by this duality as well as others: good/evil, heaven/earth, etc. He was also aware of the presence of male-female hormones in all of us although we do phenotypically exhibit either a masculine or feminine physical form. This kind of thinking led him to make one of his most important discoveries, that of the collective unconscious. This collective unconscious is an inherited reservior of all the images and experiences of humankind. All of us have this identical substructural "tank" that holds memory traces, symbols, experiences, and stereotypes from the beginning of human existence. Jung called the images "archetypes." A better synonym might be "prototype" because archetypes are really an original model after which similar individuals, characters, situations, or

conditions are patterned.

Jung discovered many archetypes within the collective unconscious: God, the hero, birth, death, rebirth, the devil, the wise old man, the fool, the trickster, earth mother, and many natural objects such as the sun, moon, trees, rivers, fires, and animals as well as mythical combinations such as the centaur and griffin. Man-made objects such as swords, keys, rings, and chalices were noted as existing there. Given these archetypical contents, you can quickly conjure up all sorts of stories, plays, myths, from the ancient writings of Rome, Greece, China, Judea, Carthage, etc. Wagnerian opera themes abound with these archetypes. Many recent successful films such as Star Wars, Gandhi, E.T. and, of course, Tootsie deal with archetypical material. All have strong roots within the collective unconscious and are popular because of the universality of their collective unconscious-

Some archetypes, such as the persona, the shadow, the self, the animus and the anima, are very important. The outward face which we expose to the world is our persona, the person we hope people will think we are. However, Jung noted that we also have an inward face which he called the "animus" in women and "anima" in men. Other archetypes such as the shadow also have meanings for our sexual selves and our relations with members of our own sex. But relationships with the opposite sex have more to do with anima and animus. All do relate to our complete sexual self, but we know that we all have qualities in us of the opposite sex. So in addition to chromosomal and hormonal duality, we also experience feelings and attitudes which can be characterized as masculine or feminine.

Men have developed their anima through life experience with women. In a like fashion women have developed their animus. From the beginning our images and experiences with and of one another have contributed greatly to the acquisition of traits from each of the

sexes. These collective experiences and interactions have survival value because we need to understand, love, and interact with one another in a positive fashion to assure the existence of mentally healthy, caring future generations.

To be well-integrated we must be in touch with our representative anima or animus (as well as other archetypes), lest we easily fall prey to their power and needs of primitive expression. Such expression could range from mild personality disturbance to a psychosis. Whatever is within the unconscious must and will have its say. If we neglect it, do not recognize its force, or avoid it, we could make much unhappiness for ourselves as well as others.

For instance, a woman who is extremely feminine, submissive, and only interested in attitudes associated with her sex could well have problems with her aggressiveness and stubbornness associated with the male personality. Likewise, men who are extremely virile, aggressive, or "macho" can have a defective anima and be extremely weak and submissive inside. If either the animus or anima is deflated or weak in expression, the persona takes over and stifles the masculine-feminine development. In Western cultures there are sharp contrasts between male and female roles: "tomboys" and "sissies" are ridiculed early which can later have serious consequences to a well-balanced personality development. Kids can develop hangups very early about expressing their masculinity or femininity. If the imbalance is too harsh, an individual can overreact, i.e., a young woman can identify so strongly with her animus that her feminine features change to look more masculine or a young man may accentuate the anima to such an extent that he becomes more feminine than masculine. If extreme enough, the subject may opt for hormonal treatment and genital surgery to make a complete transformation. Some homosexuals may also have some unresolved issues with a rebellious anima or animus.

Our unconscious image of the oppo-

site sex also resides within these archetypes. The choice of a marriage partner or lover is quite often predicated on this primordial image. Our aversion for certain members of the opposite sex can also have roots within the collective unconscious. Apparently, the first projection of the anima is upon the mother, the animus upon the father. A defective image could result later in an unhappy marriage. We are all familiar with the intelligent, beautiful, young woman with a seemingly balanced personality who chooses a hostile, destructive marriage partner. A defective animus could dwell within her. Men too exhibit this behavior: the story "Blue Angel" illustrates this well.

But the anima or animus may not necessarily be as destructive in the sense that a naive person is attracted to a "femme fatale" or "Bluebeard." An individual may also attempt a deep relationship that runs contrary to one's animus or anima. For instance the animus apparently can have a preconceived liking for men who are heroic, intellectual, artistic or athletic celebrities. The anima can have a preconceived liking for everything that is vain, helpless, uncertain, and unintentional. It appears that the animus produces opinions in females and the anima moods in men. Thus, at extremes an individual can be neurotically attracted to an "image" and not be aware of the destructive possibilities. Women can idolize men with these extreme qualities and men can idolize the Scarlet O'Hara types. However, healthier idealizations would be a "Mother Theresa" or an "Albert Schweitzer." Still, the animus seems to be identified with thinking whereas the anima is associated with intuition.

Naturally, Jung's ideas have generated controversy, but have also stimulated continued growth and recognition of individual sexual duality. Familiarity with both our feminine and masculine sides can contribute greatly to understanding ourselves, improving relationships with members of the opposite sex, and allowing us to be more anxiety-free.

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This woodcut of the hermaphrodite illustrates early human endeavor to understand our sometimes dual feelings and composition as complete humans.

From Man and His Symbols by C. G. Jung.



TOOTSIE: A FATHER/SON REVIEW

by
David and Eric Matteson

Eric is a movie buff. My wife and I had already seen <u>Tootsie</u>, but I was considering seeing it again in order to write this review. "I'll help you write it if you'll take me to see it," Eric promised.

Since this would afford us an opportunity to discuss some issues I consider important, I agreed, and we took off for the movie together. His first review went as follows:

All in all Tootsie was a really good movie. The characters played their roles well, and you really got to like them.

Unlike Siskel, Ebert, and Eric, I am more interested in the content of the movie than the cinematography. So I reminded Eric of scenes in the movie in which women felt exploited or powerless, and asked if he thought things were this way in real life. A number of questions

received noncommital answers, leading me to the recognition that my twelve year old has not had enough exposure to understand the power differential between men and women.

I changed my line of questioning. Eric had obviously enjoyed much of the movie's humor; he clearly knew what was considered gender inappropriate. I asked if he thought that Dustin Hoffman had had fun dressing up like a woman and playing that role. Eric gave an emphatic "No!" and stated that he would not want to dress up like that. His interest in this question allowed me to lead into still another area. I was particularly curious about Eric's view of the relationship between gender and tenderness. I reminded him of the scene at Julie's father's farm. The arrangements require the two "women" to sleep in the same bed. Julie reminisces about her deceased mother and recalls a childhood incident, picking out wallpaper for little Julie's bedroom. In his role as a woman, Hoffman listens sensitively, then reaches out in a motherly way, soothingly fondling Julie's hair.

"If that were a man in bed with Julie, could he have been as sensitive as Dorothy was?" I asked Eric. He hesitated, and then stated, "He could be." Then he went on to declare that "It is easier for a woman than for a man to be sensitive and gentle."

This, it seems to me, is the heart of the movie's message: a man must get in touch with the feminine in himself in order to be sensitive with others. In the last scene, Hoffman (in his role as Michael) waits outside the TV studio, and follows Julie when she emerges. In the ensuing conversation, Julie eventually confesses that she misses Dorothy. Michael responds, "I was better at being a man to you when I was a woman . . .!" As Eric recognizes, it is hard to be a man and be sensitive at the same time.

In an earlier film, <u>Midnight Cow-boy</u>, Dustin Hoffman co-starred in a rare portrayal of a deep caring relationship

between two men. Tootsie is also a rare portrayal, not only because of the challenge to the actor, but because it is a film with a feminist message starring a man. I wonder, as a pro-feminist man, can this movie succeed in reaching men where other feminist communications have failed? I think it has a chance, for a number of important reasons:

First, it is a comedy, rather than a morality play. Instead of trying to make men feel guilty—which has all too often been the feminist tack—this film makes us (as men) laugh at ourselves, and sense what we are missing inside ourselves as we wall off our own sensitivity because it isn't "masculine."

Secondly, this film affirms the advantages of gender-role liberation for both sexes. Knowing Dorothy helps the women characters in the soap "General Hospital" feel more in control, more autonomous. But knowing Dorothy also helps Michael, who struggles to explain to his roommate, and to his agent, how much he has gained from the exploration of his femininity.



When the producer of the TV soap tells Dorothy that she has been a boon to the show's popularity and success, that the company is picking up its option to contract Dorothy for another year, the woman producer goes on to pay Dorothy a more personal compliment. "You have portrayed a woman who can affirm herself without putting others down," a new breed of woman for the soaps.

And I would pay the same compliment to the movie <u>Tootsie</u>. This is a movie which affirms womanhood, without denigrating manhood. Thus it is a movie which might have some success in affecting men. Perhaps someday the Erics of the world will no longer feel that it's a conflict to be a man and to be sensitive. I hope so.

David Matteson is a Professor of Psychology at Governors State University.



by Donald H. Wheat

About ten years ago, while minister of Third Unitarian Church in Chicago, I wrote a sermon on human liberation in which I quoted Jane Fonda:

"Women do the same thing over and over again--they keep the fireside burning while the men have all the exciting, meaningful experiences."

I saw the film Tootsie recently and enjoyed every morsel of it. I envision a new film, however, entitled Bootsie, starring Jane Fonda, who in the same serious way as Dustin Hoffman will experience what it means to be a man in today's society. Dressing as a man to gain an executive level job, Bootsie will discover whether in blue collar or white, how many men have jobs that are free of repetition and boredom and how many of them are really having exciting, meaningful experiences at their work.

Bootsie (Jane Fonda) might hear her parents say in a childhood flashback that it is important that her sister's teeth be straightened, but what difference does it make for a boy!

In an afternoon off to visit the Art Institute, the Chicago Public Library or Orchestra Hall Bootsie may wonder why "she" is one of the few "men" there.

Bootsie may have a close male friend who, after his divorce, must pay alimony to an ex-wife who could work but chooses not to.

She may discover how some men feel about wives who take their identity from their husband's work (i.e., a doctor's wife) and who accept a life of leisure as a symbol of their husband's success.

She may hear older women talking about retired husbands who are "in the way around the house" and realize that the home has been primarily a place to

be economically supported by men, but dominated by women.

Bootsie may gulp in amazement as "he" hears "his" own women friends say they are opposed to ERA for fear their daughters might be drafted. (Sons do not matter!)

Bootsie may choose to wear a "Ten Years" button on "his" lapel to call attention to the shortened life span of men as compared to women's life expectancy. (And when "he" retires to a home, "he" may wonder why "he" is surrounded by women and ask, "Where have all the old men gone?")

I'm not sure we are ready for Bootsie but I hope that when it hits the screen this film will do as much to open the eyes of women as $\underline{\text{Tootsie}}$ has done to open the eyes of men.

I believe that when men and women each hold up their half of the sky and when husbands and wives are truly two on a see-saw—when no one marries to be supported or to dominate another—when both fathers and mothers work out a way to balance careers with child-rearing—when both have responsibilities for earning power and equal time for gardening, friendship, entertaining, volunteering, growth and self-enrichment and leisure—then I think another star will rise. I am interested in human liberation which will free the oppressor as well as the oppressed. MOVE OVER TOOTSIE!



THE NAME CHANGE GAME

by Ed Bailey-Mershon

"Ed I'llSpellItForYou" perhaps should be the name I will take before a judge when I finally do legally change my name. Since my marriage, my wife and I have been going by the combination of her maiden name followed by my last name. (Was I too once a maiden?)

Since I did have some professional following under my inherited name, the decision to change was challenging. As with other decisions in our lives together, combining names was long discussed and very well thought out. I never considered my wife-to-be as the "Mrs.-to-be." I did not want a Mrs. nor do I like being called Mr. I felt very uncomfortable asking someone I considered my equal to change her name to mine. So they became one.

The resistance was bewildering. The Bank of Park Forest will not permit a name change on my accounts until I get a drivers license with a new name. I cannot obtain a new license until I have my name changed in court by petition according to the DL bureau. Let's keep the lawyers employed.

My real job, which provides money for me to paint, have children and other necessities of life, is in the steel industry repairing machines. Prepared for battle after a nasty exchange of letters with the president of the Bank of Park Forest, I walked into the Personnel Office at U.S. Steel Supply. Juanita, the secretary, was always friendly but subject to the policy of her superiors. Girded for battle I stated my business. Juanita reached out and patted me on the arm saying "That's nice." My paychecks, credit union account, time card, insurance forms, and company I.D. now show our combined name. The Bank of Park Forest has cashed every paycheck.

After the birth of our son, my wife and I made a pilgrimage to Markham's Social Security office with our six-monthold son and twelve-year-old stepson in tow. We managed to get all of our accounts and identities straightened out, social security numbers for tax shelter accounts for the two boys, plus a hyphenated name for the younger and the parents. A crusty older lady directed our group, but despite this humanistic bureaucrat, my card and my son's do not quite read the way we wished. There is no hyphen in mine, and my son's has a bunch of initials before my inherited name.

How do friends and neighbors and co-workers react? Our parents said "that's unusual" and dropped it. (They did not approve.) Female friends thought it was great. Some people were jealous. Male friends and co-workers are silently contemptuous of the change: just something else that a bearded hippie, commie, college-educated, artist would do. Few at work call me by my real name. I answer to a nickname that robs me of my identity and when I ran for union office, I lost because no one knew me by my real names. Some refuse to acknowledge the change and still bait me with occasional use of just my old name.

It is not amazing that the state legislature that refused to pass the ERA would not extend the same right to a male to change names that they extended to a female. My son may have a mouthful and a problem when he marries but it's his name and his life, and he knows who his parents are. Perhaps if I keep whittling away at the system I can get all my documents changed after enough transactions.





THE NEW MALE FEMALE RELATIONSHIP

Review by James D. Saul

Herb Goldberg chose as his theme the impossible roles society imposes on both men and women, and what it does to their relationships.

The book is not a large work. After all the aknowledgement/contents/introduction foreplay is past, there's only 240 pages of text. A glance at the notes shows the author is still taking a middle course, drawing from both popular and academic sources. A reference from Psychotherapy: Theory, Research and Practice is followed by a footnote from People and then one from Rolling Stone. The formula works, though; I won't knock it.

In two earlier books on this subject, The Hazards of Being Male and The New Male, the author explored the trapmen were in because of expectations they couldn't fulfill. It seems he should have written a book on the subject of the new female before the present one, but he surely has his reasons for this progression.

Goldberg sees myth where others see revealed wisdom. He told us several years ago, for instance, that it was a fantasy that men will be freed as a byproduct of female liberation. He's right--it's not as simple as that, and the present book shows how complex it really is.

The author reminds us of traditional sex roles: man as machine and woman as a child; then describes how we can achieve the authentic growth necessary to make the transition to a more natural relationship. Of the transition, Goldberg says, "Sexism will wither and die as the difficult process of becoming whole and balanced progresses." Finally, he looks to the day when we've thrown off the defensive behavior we thought was our proper role--behavior that destroys relationships, families, and lives. In the new way of relating, "men and women will choose each other because they want each other, not because they need each other . . . the man will be free of the masculine filters that have in the past put him in constant combat with self-created pressures, creating in him a compulsion to triumph and gain power in order to be 'loved' . . . likewise, the woman will no longer view the world distorted by her feminine defenses, which have caused her to seek shelter and identity through the man's warrior posture."

THE NEW MALE FEMALE RELATIONSHIP
Herb Goldberg
Morrow, 1983 \$13.95

Review by Elizabeth Ohm

"Why do they call it 'women's liberation'? It's 'human liberation' we are talking about!"

The remark came from a perceptive male participant; the discussion was between audience and cast in a Greenwich Village theatre after an early performance of "I'm Getting My Act Together and Taking It on the Road." My own reaction was that my personal convictions, held in fact since adolescence, were finally being recognized, discussed, and even accepted in some quarters.

That is pretty much my reaction to Herb Goldberg's new book. The New Male Female Relationship is basically a pitch for recognizing men and women as people

first--individuals with both "male" and "female" traits--and then using this recognition to develop relationships that allow for personal growth and for interactions that enrich each partner's life without imposing limitations, or, as Goldberg often terms them, "suffocations."

The first third of the book is devoted (at unnecessary length, it would seem) to a description of the gender conditioning by our society that results in polarization of the roles of men and women. In brief, men are expected to be macho and women must assume the earth mother role. Men are attracted to women who appear to be clinging and dependent but soon rebel against the demands made upon them. Women are attracted to men who are dominant and aggressive, but grow to resent the inevitable stunting of their growth resulting from subjection. This is of course, an oversimplication. But then, in my view so is Goldberg's thesis. To be fair, I suspect he deliberately did it to make his point, and he does emphasize that to the degree that the man and woman succeed in overcoming this conditioning, they will succeed in establishing a truly rewarding and liberated relationship.

The middle portion of the book is given over to a description of male and female in the transitional situation, working toward overcoming societal conditioning. Included are a series of observations and suggestions which will probably be considerably more useful than the dogmatic and reiterated pronouncements of the first section. The theme, in several variations: "The more polarized the couple, the less real as people they can be with each other. Her feminine defenses are threatened by anything unmasculine in him . . . and his masculine defenses cause him to see her as 'not herself' when she violates her expected feminine character. . . . Two people who cannot be real with each other . . . must come to feel rejected by and resentful of each other. . . . "

Finally, Goldberg describes the ideal male-female relationship, one in which each partner considers the other

solely as a person, never as a part of a generality. He rejects "we-think" relationships that shut out individuality; he rejects goal-oriented thinking in favor of the "process" of doing; he stresses "playfulness" as opposed to seriousness or rigidity. Parenting, in the new society, will be postponed until the prospective parents are themselves whole people, "beyond concern over whether any form of human expression is appropriate to one particular sex." Problems will be handled by honest confrontation, physical health will improve with the absence of repression, sexuality will be unencumbered by performance expectations and, in time, "antagonism between the sexes will be remembered as a fossil from a primitive state. . . . "

The best of all possible worlds. Dream on, Herb. I'm with you.



Herb Goldberg received his Ph.D. in clinical psychology from Adelphi University. He has been on the faculty of California State University since 1965, where he is presently Professor of Psychology.

AN ALBUM OF FATHERS















"I am working hard to grow into a more sensitive son, husband, father and grandfather."

> - from <u>Autobiography</u> - William H. Dodd





by Edwin Bruell



We all know the script for a wedding. We've been through it many times with friends, and with relatives too.

But this one is somehow so very different. It's your own little daughter, grown up and a woman now. And you sing an epiphany this time to keep the outward demeanor, the image and face you have to put on before the other men.

"They are not long, the days of wine and roses. They are not long, the weeping and the laughter."

Where did it go, our days together as father and daughter?

You remember when your wife, whom you loved so intensely and liked all the more, first trusted this girl to walk alone through traffic to kindergarten. It was you who had the trepidations. Your helpmate was rock firm and psychologically strong, and she'd taught the pitfalls to your daughter, and so the sprite was safe. But you were the mixed-up, super-emotional, sudsy case, you did the worrying. And it was always thus till you wife passed away a few years ago, too long ago, leaving for your daughter a heritage of strength and all the plans you two had built and dreamed before the wedding day.

"Turn around, little girl." Were there better days before the live-ins, before the brutal assaults on marriage nowadays? When marriage was the end-all of any girl's life, I discerned its inherent weakness--the de-glamourization that comes from boarding and bedding together every day. And now, thanks to some righteous sisters, if marriage is a less than euphoric attempt to find a meaning for two in a chaotic cosmos, then I can only say that love is the only answer, love that begins with two, love that embraces the world.

You, my daughter now, stood on dais in a flowing, beautiful gown I cannot describe. There was nothing for you to do but grin, nothing for me to do but grin straight back. The dressmaker, straight from the secret places of Budapest, looked at the grins and broke into one wide grin herself. It was a prenuptial prelude to the little maskface mummery acts we put on to choke out surfacing emotions.

Later, there is drinking and camaraderie at the wedding rehearsal dinner--the drinking meant to subdue the inhibitions--the men now permitted to kiss the ladies, men now permitted to hug men.

And the walk down the aisle (the military march is now passe). You, father, feeling a part of an unreal dream once rehearsed. Would you forget your lines?

Your cue. Your big bit part answer. You remember the show business adage--there are no unimportant parts. Remembering to accent the first word of two, you answer "I do."

That over, you take a seat in the apron of the proscenium, remembering not to cry. Wrong emotion indeed.

And then the golden, glorious reception afterwards.

You hear the old cliches: "You're gaining a son." Of course. "Didn't your daughter pick him? Besides, he's really a nice guy.

You whirl and dance with virtually all the laddes-well, all the youngish ones, most of the others--and take good care to kiss them every one, for this is a day when Love is queen--no time today for apathy or animosity or hate. And of course you dance with your cherished one, the bride. There's that teary "Daddy's Little Girl" you asked the bandsmen to play--and "Oh My Papa." You work very hard to try to appear sophisticated . With fatherly affection you hold your daughter close--but,

oh, the terrible closure that our society places on open expression of honest love.

You rush into fast and frenzied numbers holding the ladies tight when appropriate, they bridging the gap of lonliness and alienation, taking the existential leap.

All of a sudden it's time.

"But what time <u>is</u> it?" (Your watch wouldn't fit down under the tight French cuffs.)

It was sunny when you entered the club. Now the skies are overcast, and rain falls as you walk your stiff-starched tuxedo out to the lot, retrieve your checkbook, and go inside to pay. Return to the light and the air-conditioning.

There is your daughter preparing to go away. And she is crying now--great, voluminous tears. What to do? To look away? No.

You go to her and try to comfort her and try to comfort yourself; the best man does the same in his way, and the bridegroom in his beautiful, vigorous way.

Then they are gone.

Ah, my dear, I confess it. I love you. I never taught you the art of baiting a hook or striding a horse, but I hope your mother and I taught you how to love—not in the way of the mod—mad novella—but how to love deeply and truly and caringly, everyone on the face of this earth.

And by God, I think we succeeded.



MOTHER RECONSIDERED

by Joe Agne

I write this article on the day my family left the graveyard at Jackson-ville, Florida, having said goodbye to my mother. She lived 74 years, had seven brothers and sisters, graduated in 1930 from Middlebury College with a B.A. in math, had a short career at the head-quarters of Sears, Roebuck & Company, had three children, nine grandchildren, and four great grandchildren.

This article is meant to communicate how the feminist movement has helped me to understand my mother and to change my attitudes about who the nurturers and nurturees are in a family.

There are some events from my mother's life significant for me: she once gave me nine hours of tapes of songs and poetry she had memorized, and they are categorized according to the periods in her life when she learned them: "before age five," "World War I songs," "Dartmouth songs," "Middlebury songs," "Depression songs," World War II songs," etc. We got a TV in the early 1950s so she and her eight-year-old son could watch congressional hearings and political conventions; cooking and dishwashing were often interrupted to do a Cossack dance on the kitchen floor or to go to the dining room to play the piano; she taught all of her children and grandchildren arithmetic by playing Canasta with them and letting them keep score but never "letting" them win. As a child she used to go up to the attic of her grandfather's house and pretend an old spinning wheel was the helm of a ship that she would captain to Java, Sumatra, and all the other places of the world she would imagine from her reading or from stories of her sea captain grandfather; she was the only one of the children of her family to graduate from college and to move away from Connecticut. And whenever she would start to earn more money than my father she either refused a promotion or quit work.

As I think of my mother's life I think of so many things that would have made her happier, more fulfilled.

She would have been happier if her own family had understood that all family members have a responsibility and opportunity to be nurturers. We depended on her for all of our nurture. Some she could give us. Some she could not. We affirmed the nurture that was present but for that which we missed we held her responsible. We never understood that nurture could come from other persons in the family system. It never dawned on us that she might need nurture or that there might be any joy for us in offering such.

My mother became employed outside our home full-time when I was in fourth grade. She was the only mother of our class so employed except for a few who "had to" because they were single heads of households. Teachers made many negative comments to her, and to me, as did other mothers. I suspect many fathers felt the same way but let women carry the message directly. She would have been happier if she had friends with careers or at least someone with whom she could share common experiences.

Her career, either because of some agreement with my father or some self-imposed restriction, was always limited by my father's career. She could not be more "successful" than he. As a result her employer was denied full use of her skills and gifts and she must have felt continually underutilized.

Her career was also limited because she was so late entering the job market. She would be assistant to the comptroler, who was less skilled but had his position because he had entered the system earlier. All the people she "assisted" seemed very talented in making use of her skills but keeping her an assistant. She was never paid for the comptroller's work even though she did so much of it.

My mother was fantastic in the nurture of a child's mind and became par-

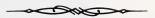
ticularly interested in children around five years of age when she could engage them in card games and mind games that expanded a person's ability to think. I can remember, I think, when my mother became really interested in me. I saw the same pattern as she related to grand-children. But she'd have been happier if she could have accepted her own interests and gifts and if her family was not one that expected all the nurturing to come from one person.

My reflection on my mother has taught me a great deal about myself. I married in 1966 with many of the same attitudes that restricted my mother. But it becomes more and more evident each year that to hold on to these attitudes is unfair to my wife, my daughter, my sons, and me. So our family is constantly in the process of reshaping ourselves as we learn what it is that each of us does well and wants to do. value being with my children every morning as they prepare for school; I like communicating with their teachers, doing the wash and grocery shopping, and not caring for the business of the family. Every person in our family has a night to cook. Our family is structured so that my wife has time for work preparation and for a strong friendship with a woman outside of our family. Every family member has specific household tasks that we assume through negotiation with each other. We seek to support each other in whatever we are doing when we are apart. We love to celebrate each of our successes.

To be sure, my rhetoric and intellectual commitment are more advanced than my actual living. But I am committed to all five members of our family being free to be who they want to be and not to be restricted by outside role expectations. We work at it and enjoy doing so.

My mother lived a full life, but there was a great deal of pain in her life. She might have been much happier if she'd been born 30 years later. In time my own children will reflect on their family origin and see things they missed and that their parents missed. I most want their reflections to include an affirmation that all five of us learned how to give and receive nurture. This possibility for a family was not even in my consciousness in 1966.

(Rev. Agne is the pastor of First United Methodist Church of Harvey, Illinois.)





EXPERIENCES OF A MEN'S GROUP

by Lynn Thomas Strauss

The impact of the current women's movement is far reaching yet difficult to access. A variety of women's groups have sustained many during this transitional time in our culture. There have been consciousness raising groups, rap groups, assertiveness training groups and support groups. At the same time, more quietly, there have also been some men's groups. Many men's groups were short-lived; some retreated into beer drinking, bowling or discussions of sports, but a small number have lasted and provided a new level of male friendship and support for their members.

This article will attempt to share a little about one such group. After declining an invitation to write about themselves, this group of five men who have been meeting regularly for eight years responded on tape to questions posed by this author.

These men came together in 1975 knowing one another through shared community work or membership in the same social network. The original members decided to form a group so they could develop meaningful male friendships. As one member put it:

"I never felt [before] that I'd developed close friendships with men. My male relationships revolved around competitive activities like work and school."

Another motivation was jealousy some members experienced toward their wives and girl friends who were together in a women's group at that time. The men felt left out and wanted a similar experience.

"We wanted to find a place where we could talk about ourselves and the women in our lives without being afraid that we were going to be judged as sexist."

"We felt the personal need to become better friends and we weren't afraid to do that in a committed way. Other men do that on the side--bowling together or riding to work together every day--they become friends on the side. We're guys who said 'this is worth working at and we're going to get together and work at it because we need it, it's good for us.'"

"The group was a way of becoming better friends in a world that almost seemed to prevent that among men because of competition—maybe he's going to get my job or my lover."

"We didn't start off saying we were

going to read books, or bowl or go on trips; we were going to get together every two weeks with no agenda."

"We've gone through a lot of effort to try to be open with one another and try to get down to the 'nitty-gritty.'"

"Confidentiality was real important from the beginning. Our only rule was confidentiality and that has never been breached in over eight years."

There was a deliberate attempt to address women's issues and explore feelings and understandings of sexism:

"We touched on attitudes, role models, what we like or don't like or what we have to wrestle with in our relationships with our female partners—but it's on an individual basis, not causes or party lines."

"At times we have read books or discussed topics, but we deal with the problems we're exploring as we experience them in our everyday lives."

The thoughtful, intentional dimension of this group has been expressed periodically throughout its long history.

"In an attempt to reach out to other human liberations groups, we met once with a fairly radical women's rap group. They would have liked to develop a shared reading list, but we weren't ready for that structure."

The group has also reached out to the men's liberation network by initiating contact with Chicago Men's Gathering.

"Eight years ago we were more conscious of politics, although that was never the reason we kept coming together. In fact, politics got in the way; formal connections (to gay men's groups) were not comfortable. All of us being straight, we never had to deal much with gay issues. We felt we should and we did make contact with Men's Gathering, but we didn't need involvement with another movement."

"In terms of homosexuality, I don't think we dealt with it as a movement, but as individual experiences and feelings and we try to look at those."

"We've all come to an acceptance of ourselves as heterosexuals, but I don't think that excludes us from dealing with homosexual feelings or experiences."

"Given the overall orientation of this group to deal with personal experiences, we wouldn't have talked about homosexuality as a men's group at all except as a political issue. I felt uncomfortable because I felt afflicted with "homophobia" because of limited experience with gay men. For me, the gay movement has influenced me a lot, in a positive direction."

"For me, the gay liberation movement is at least as much an influence as the women's movement. I think its because the gay movement helped me to see how human relationships are bigger and more complicated than the simple sexual drive and the simple definitions and rules that we grow up believing—i.e., boy meets girl, they get married and live happily ever after."

"One of the things of value about the men's group is being close to men. Growing up I didn't have that, I wasn't that close with my peers in grade school. Being comfortable and close friends with men is important to me . . . and that's homosexual—the connection with people of the same sex. (It's not genital, but it's homosexual.) To learn to be comfortable with other men has been important to me. Being connected with other men has been important."

Although the group has dealt with serious issues and has had deep meaning for its members, the group also has fun being together. Beer and popcorn are served at each meeting and dinner outings, bowling nights and campouts have been shared experiences. A typical evening has a scheduled start of 7:30 with the first hour or so devoted to gossip. Generally by 9:00 everyone has arrived

from late work schedules and the group gets down to serious business until about 11:00 p.m.

The group acknowledges that early in their experiences and even in their current meetings—"it is hard to get down to the level of sharing that we all really come here for. We spend a lot of time talking about our day, and those things are worthy of mention and help us get to know each other better. But really we are being shy about getting down to sharing what's really on our minds. Probably one meeting out of every three, we get around to real sharing."

One topic that has taken a lot of this group's attention is divorce. Several members have been supported through the pain and loss of divorce by the caring and trust offered by the men's group.

"The group helped me deal with my divorce over a six-month period. I felt it was very valuable, equal to any professional assistance I've gotten."

"To the extent that I got in touch with my own feelings or shared with the group, I was able to bring that awareness to the counseling situation--it was very good interaction."

"I went through my divorce early in the history of the group and what I learned from listening to others dealing with divorce was that I was not as open as I could have been during that time. I was going through a lot of pain, uncertainty and confusion and I didn't share as much of that with the group as I could have. I would have benefitted if I had been more open."

Many other issues and personal crises have also been brought to the group.

"Dealing with work and my workaholism is one of the main things I come to the group with, and I learn more about myself, my work habits and lifestyle from those discussions than from colleagues or family."

"It's been an excellent place to play out my problems, fantasies and feelings."

"I think it's been a significant help in dealing with changes in my life --it has given me significant support to have people really interested in my situation."

"We all sense the significance of having that interest and support--that's why we've met so religiously. We keep the schedule going because it has meaning for us."

"For me, the group acts as a sounding board. It doesn't necessarily cause things, but it helps me get through."

"This is one of the few constants in my life." $\label{eq:total_state}$

The group is at a turning point. Once of its five members is moving to another city and the group will need to incorporate new people. Members have moved away before, but the group always maintains a connection to and an interest in former members. There's a feeling of vitality, a sense that the group will be around for a long time. This sense of hope and continuing relevance is expressed by one member this way:

"As a child I expected my parents and the church to have the answers and set a standard of behavior. When I gave that up and became responsible for my decisions, I transferred that sense of trust to this group. We are a group of men with problems and potentials and a certain amount of awareness of things. By pooling our resources we are able to help each other. No one of us has all the answers or THE answer, but we have a trust in our ability to be pretty sensible together. That's been really helpful to me--knowing that I have you guys."

(I would like to thank the men's group members for their candor and for putting their trust in me. LTS)

FOUR POEMS

by Michael Chandler

COMING HOME TO A CABIN IN THE WOODS (For Anne Haberstroh Chandler)

My waning heart enters the oak heated room, expands in the green light of plants.

Bouzoukee music slips between the peaches in the wooden bowl. Your homemade soup hugs me first.

You make a great meal from so little, the way time makes a feast of us.

All the planets have plates at our table.

Our floral and faunal selves eat and drink.

The loon in me dives and comes up laughing.

The milkweed pod in you releases seeds in figure eights.



MY? WIFE

"My" is a loaded gun,
made somewhere in the Neolithic,
reloaded with each new age.
What ancient muscle of supremacy
causes my trigger finger to itch?
Is man's potency measured in possession?
A weapon threatening the woman to be monogamous,
so he can say, "my son,"
and still have his harem?
Why does my face break
into a horrible smile
when you appear in small letters: "et ux"
on the deed to the house.



STEPFATHERING (For Dave)

The guitar awakes in my step-son's hands,
The wood remembers intimacy of owls.
Strings sing of snowy wings, warm roots,
our first long walk to buy his winter jacket.
He sings of the electric storm before we met.
The unfather sound of goodbye
from the man who made him,
driving his hatchet through his bedroom wall.
Electric chords ignite his pain,
there is a common burning ground between us.
My father didn't leave. His hatchet voice
drove out the free child inside me.
My step-son and I lick each other's wounds.
His guitar cries all night in my ears.
This poem, a small raft, we sail on together.

Reprinted from Taurus Magazine

IN THE SHADE OF SPRING LEAVES:
THE LIFE AND WRITINGS OF
HIGUCHI ICHIYO,
A WOMAN OF LETTERS IN MEIJI, JAPAN

Robert Lyons Danly

Review by Carolyn Carmichael

Four months after reading In the Shade of Spring Leaves, there remains in my mind melancholy for the sad life of the young woman writer portrayed and admiration for her achievement. Author Robert Lyons Danly, a scholar of Far Eastern languages, has combined biography, critical history of the Japanese Meiji period literature and his own translations of nine of Higushi Ichiyo's stories. For the reader like me who can boast of no more profound knowledge of Japanese literature than a long ago dip into Lady Muraraki's The Tale of Genji and two or three contemporary novels, this plunge into late 19th century Japanese culture may not seem immediately inviting. So, let this quotation from the preface offer enticement:

"As if according to some uncanny presentiment, she (Ichiyo) documented her short, bittersweet life in an exquisite diary, and then at just the right moment died a death befitting one of the melancholy heroines she herself created. thereby gaining a hold on the popular Japanese imagination for almost one hundred years now. In Tokyo in the mid-1970s her diary was read aloud every morning on the radio. All her bestknown short stories have been made into successful motion pictures. In Higuchi Ichiyo, then, people have found what they went looking for: until recently she was the last woman of the old Japan; now she is modern Japan's first women's liberationist."

The reader will not be on entirely unfamilar ground. The Meiji was a period of political change and increasing Westernization so there are odd notes of what we identify as Victorianism. Translations of English and French works

became available and the possibility of serious fiction, the political novel (Disraeli!) and the naturalistic novel inspired writers to move out from the confining alternatives of classical imitation or frivolous entertainment. Japan of course had its own indiginous "Victorian" attitudes about the proper education, conduct and social function of females.

However, Ichiyo had some advantages in her development as a writer not normally available to the aspiring Victorian girl. She had a father with some pretention to gentility and some real education, who recognized his daughter's ability and fought her mother for the girl's chance for schooling beyond the minimum. She was permitted to go to a class where the composition of classical poetry was taught by way of conferring a cultural patina to young ladies, analagous perhaps to the obligatory piano lessons in our history. Ichiyo suffered a sense of social inferiority there but then and afterwards wrote many good



poems in the classic manner—some four thousand in her short life. She read intensively and was essentially self-educated. The volumes of diaries were a long training in prose writing. Surely it must also have been an advantage that the two great acknowledged classics of medieval literature in Japan The Pillow Book of Sei Shuniyan and The Tale of Genji by Lady Muraraki were written by women. Think of the difference to us if Chaucer had been a woman.

There are many passages from the diaries in this book and they read very well: daily observation and comment set down without flourish, no silliness, no moonlight and cherry blossom romanticism; all is serious purpose, intelligent appraisal and, I am afraid, humorlessness. The family had much misfortune. The father and older brothers died young of tuberculosis. The remaining mother and two daughters sank ever deeper into poverty. Ichiyo sewed and washed clothes with them to eke out a living, but did not give up her ambition to write. She fell disastrously in love with and made a model of a man who wrote popular stories for newspapers. This was not the mentor she needed and it is enormously to her credit that she outgrew him without entirely relinquishing her feeling for him, some of which is probably reflected in early stories of unrequited love.

At the extremity of their poverty the three women moved into a wretched place with the idea of setting up a little shop for which they had neither capital nor experience. This move was from the still marginally respectable part of Tokyo they had lived in, to the "Pleasure Quarter" where all activity was centered upon the Geisha houses. Here Ichivo found her subject. Many of her best stories are about the lives of people associated one way or another with these enterprises: the rickshaw men, the seamstresses, laundresses, the families with daughters in the houses, the shopkeepers, the Geishas themselves. These stories are bleak. Fate is not kind to anyone. Cruel choices have to be made because of poverty, abandonment, disappointment. Rarely is there an authorial comment: "The notion that life can be lived without rancor or regret is an illusion only love leads us to believe. How frightening is the mind of a woman with a broken heart!" My favorite story is "Child's Play," one of the later ones, which is about children growing up in the shadows of the Pleasure Quarter, their gangs and quarrels and attachments as they grow into troubled adolescence. The style is clear, deceptively simple, explicitly descriptive, implicitly judgmental. This is suddenly a very modern kind of writing. It made Ichivo famous, sought out by the leading literary lights of Tokyo. Sadly, this success and its rewards were brief. Ichiyo, this phenomenon, died at the age of 24, also of tuberculosis.

In the Shade of Spring Leaves by Robert Lyons Danly, Yale University Press. Illustrations, notes, bibliography, and index, 355 pages.



MEN CHANGING: A BIBLIOGRAPHY

by Peggy Jeffers

The following is a compilation of books on male roles and how they are changing. They include discussions and personal views about the effects the women's movement has had on men and provide documentation that men are moving beyond masculinity into humanity as they get back in touch with their feelings. The titles were selected from various sources; some were available for our inspection, others were not. We are indebted to Don Bennett of the Great Lakes Men's Network for the annotated entries on this list.

GENERAL BOOKS

The American Man by E. H. and J. H. Pleck. Prentice-Hall, 1980.

Historical review of the male role in America.

Be a Man! Males in Modern Society by Peter N. Stearns. Holmes and Meier, 1980.

Review of male role in western history.

Being a Man: The Paradox of Masculinity by Donald H. Bell. Lewis Pub. Co., 1982.

Report on the men that are creating their own new manhood.

Changing Male Roles in Today's World by Richard P. Olsen. Judson Press, 1982.

Christian minister's guide to men's issues.

A Choice of Heroes: The Changing Faces of American Manhood by Mark Gerzon.

Houghton-Mifflin, 1982.

Discusses past male behavior and the developing new types of males.

 $\frac{\mbox{The Male}}{\mbox{Changing}} \frac{\mbox{Ordeal:}}{\mbox{Godon}} \frac{\mbox{Role Crisis}}{\mbox{Godon}} \frac{\mbox{in a}}{\mbox{Godon}} \frac{\mbox{World}}{\mbox{Follow}} \frac{\mbox{by E. Skejei and R.}}{\mbox{Holmon}}$

The American Male by Myron Brenton. New York, NY: Coward & McCann, 1966.

Changing Male Roles by Beverly Cassara.

New York, NY: Random House, 1978.

About Men by Phyllis Chesler. New York, NY: Simon & Schuster, 1978.

The Liberated Man: Beyond Masculinity by Warren Farrell. New York, NY: Random House, 1974.

The Male Crisis by Karl Bednark. New York, NY: Alfred A. Knoff, Inc., 1970.

For Men Against Sexism: A Book of Readings by John Slotenberg. Albion, CA: Times Change Press, 1977.

Equal Rights: The Male Stake by Leo Kanowitz. University of New Mexico Press, 1981.

Legal study on male stake in the passage of ERA.

Jock: Sports and Male Identity by D. F. Sabo and R. Rumfola (eds.). Prentice-Hall, 1980.

Critical analysis of sports.

Men at Midlife by M. P. Farrell and S. Rosenberg. Auburn House, 1981.

Study of male midlife experiences.

Men and Friendship by Stuart Miller. Houghton-Mifflin, 1983.

Male Bonding and the decline of true male friendships.

Men's Rights: A Handbook for the '80s by Bill and Laurie Wishard. Cragmont, 1980.

Handbook on men's rights in marriage, divorce, child custody and other areas.

The Myth of Masculinity by Joseph H. Pleck. MIT Press, 1982.

Major social science study and critique of past sex role research.

The New Male Female Relationship by Herb Goldberg. Morrow, 1983.

Popularized guide for men and women to be friends and companions as well as lovers.

The Changing Roles of Men and Women by Edward Dahlstrom. New York, NY: Duckworth, 1967.

The 49% Majority: The Male Sex Role by Deborah David and Robert Brenton. New York, NY: Addison-Wesley, 1976.

Men, Women and Conflicts by George Bartlett. New York, NY: G. P. Putnam Sons, 1913.

Men and Women by Peter Swerdoff. New York, NY: Time Life Books, 1975.

The Hazards of Being Male by Herb Goldberg. New York, NY: New American Library, 1976.

Men, Groups and the Community by Thomas Robinson. New York, NY: Harper, 1940.

Men, Women and Changes by Letha Scanzoni. New York, NY: McGraw-Hill, 1981.

Male Attitudes Toward Women by G. J. Barker-Benefield. New York, NY: Harper & Row, 1976.

Sons and Mothers: Why Men Behave as They Do by Paul Olsen. M. Evans, 1981.

Influence of mothers on male role development.

HEALTH AND SEXUALITY

The Hite Report on Male Sexuality by Shere Hite. Alfred Kropf, 1981.

Report of male sexuality from interviews with men.

Men's Bodies, Men's Selves by Sam Julty.

Reference guide on health and many other men's issues.

Sexual Solutions: An Informative Guide by Michael Castleman. Simon and Schuster, 1981.

Practical guide on male sex issues and sexuality.

Sex-Role Stereotypes: Traditions and Alternatives by Susan A. Basow. Monterey, CA: Brooks/Cole, 1978.

The Homosexualization of America: The Americanization of the Homosexual by Dennis Altman. St. Martin's Press, 1982.

Study of the gay community and society.

PERSONAL STORIES

Ah, Men: What Do Men Want? A Panorama of the Male in Crisis, His Past Problems, Present Uncertainties, Future

Goals by Bert Avedon (ed.). A & W Pub., 1980.

Interviews of well known men on what it means to be a man today.

Men in the Middle by Peter Filene (ed.). Prentice-Hall, 1981.

Essays by eight men on work and family in middle age.

Men Without Masks: Writings from the Journals of Modern Man by Michael Rubin (ed.). Addison-Wesley, 1980.

Excerpts from the diaries of thirty men on parents, children, work, lovers and middle age.

My Life as a House Husband by Mike McGandy. New York, NY: New American Library, Signet, 1976.

Men in Difficult Times: Masculinity
Today and Tomorrow by Robert A. Lewis
(ed.). Prentice-Hall, 1981.

Essays and stories of men making major changes in their lives.

FATHERHOOD

Fathers by Ross D. Parke. Harvard Univ. Press, 1981.

Study of various forms of fathering and how an involved father can make a difference in the life of the child.

Fathers and Sons by Lewis Yablonsky. Simon and Schuster, 1982.

Study and guide for the creation of healthy relations for fathers and adult sons.

My Father, My Son: Intimate Relations by Dr. Lee Salk. G. P. Putnam, 1982.

Interviews on father-son relationships. Fathers without Partners: A Study of Fathers and the Family After Marital

Separation by K. M. Rosenthal and H. F. Keshet. Rowman and Littlefield, 1981.

Study of the father-child bond after divorce.

Sharing Parenthood After Divorce: An Enlightened Custody Guide for Mothers, Fathers and Kids by Ciji Ware. Viking Press, 1982.

Handbook for sharing custody.

The Father: His Role in Child Development by David B. Lynn. Monterey, CA:
Brooks/Cole, 1974.

MOTHERS

Every Mother's Son by Judith Arcana. Anchor Doubleday, 1983.

Guide for raising sons that are nonsexist.

Gentle Men for Gender Justice (The magazine of the National Men's Movement).

306 N. Brooks St., Madison, WI 53715.

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Thursday, July 14, 1983 Madison, Wisconsin



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LETTERS TO THE EDITOR

THE AFRO-AMERICAN GENEALOGICAL AND HISTORICAL SOCIETY OF CHICAGO.INC.

Dusable Museum 740 East 56th Place Chicago, Illinois 60637

May 2, 1983

Helen Hughes H.L.D. Governors State University Park Forest South, II 60466

Dear Helen

I wish there were a better word than "thanks" to express our appreciation for the set of Creative Noman that you contributed to the Afro-American Genealogical and Historical Society, Chicago (A.A.G.H.S.) for our Workshop, Trace Your Roots During Black History Month, held Saturday, February 19, 1983, at the Chicago Public Library Cultural Center.

The Workshop was a success. We had about 100 people in attendance. Mr. Ralph W. Schneider, head of the History Department at the Chicago Public Library, won the magazines. I hope there is a subscription comming from him in the near future.

Thank you ever so much for helping to make the Workshop a success. If there is ever anything I, or the A.A.G.H.S., can do for you, please don't hesitate to call us.

Sincerely,

Oddin Harri

Addie Harris

225½ 10th Place Manhattan Beach, CA. 90266 23 May 1983

The Creative Woman Governors State University, Park Forest South, IL 60466

Dear Editor;

Your "Women In Law" issue was disturbing which, I feel, is more complimentary than to say it was interesting. I suspect you did what you wanted demonstrated that women were at least as competent as men, in occupations created by men, and in "new ways of thinking" created by men. But I must confess to some despair at the fading possibility that women will somehow force a new dimension upon the functional attributes of the human race.

Does the lawyer's "way of thinking" increase compassion? Does it even remotely serve the cause of justice? Does it augment a humanistic perspective? Or is it merely an elegant, class oriented exercise in polemics? Might one not study, with as much profit to humanity, the ways of thinking necessary to becoming a chess master?

Amen's story brought tears to my eyes. But the premise exploits the reader. Did your editors really mean to refute the message of the Winter 83 issue by the metaphor of the story?

J. D. Knox

DONORS RESPOND TO APPEAL:

I have subscribed to <u>The Creative Woman</u> since its inception and have enjoyed each subsequent issue. To show my support I am enclosing a \$25.00 donation. I would like the framed print of Judy Chicago's Dinner Party.

Keep up the good work. I am proud of what you've done.

Sheryl L. Walters Matteson, Illinois

Enclosed contribution to the Foundation is to be earmarked for The Creative Woman. At a time when budgets are under intense pressure, I want to make sure that this magazine and its contribution to cultural and educational values keeps going.

Stuart T. Hodes Chicago

(Bill Dodd, CEO of the GSU Foundation, replied as follows:

Thank you very much for your generous gift and welcome to our 1983 Century Club.

During times like these it is all too often the fragile yet elegant expressions of academic life that get "cut". Thank you for assisting us in funding one of GSU's most beautiful and effective self-expressions.)

I have mailed separately a book that I think says what I think about sexual equality better than I can say it--The New Male by Herb Goldberg, William Morrow and Co., 1979.

Alan Hamilton
Grass Valley, California
(Thanks for remembering us. See the
reviews of Goldberg's latest book in
this issue.)

SPECIAL NATIVE AMERICAN - CHICANA/HISPANIC WOMEN'S ISSUE

Contact: M. Donnelly 503-753-9384

CALYX

A Journal of Art and Literature by Women /

CORVALLIS - The editors of CALYX, A Journal of Art and Literature by Women, announce a SPECIAL ISSUE which will be devoted to the work of Native American and Chicana/Hispanic Women's art and literature. The issue is scheduled for publication in Fall, 1983. Deadline for submission to the SPECIAL ISSUE is July 15, 1983.

P.O. Box B, Corvallis, OR 97330 1-503-753-9384



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The National Women's Studies Association will focus on "Feminist Education: Quality and Equality" at its fifth annual convention June 26-30 at Ohio State University. The convention, which is expected to attract 2,000 participants from the United States and throughout the world, will be a creative exchange of ideas on feminist teaching, research and community services.



The Answer Man Newsletter

PO Box 11263 · San Francisco CA 94101

THE CREATIVE WOMAN is a quarterly newsletter/journal; each issue focuses on a different theme. I received two review copies, "Women in the Wilderness' (Spr 81) and "Third World Women" (Fall 81). sample copy is \$1.50 and subs. are \$5 a year -- a modest price for a great amount of material. Make checks payable to The Creative Woman/ GSU (Governors State Univ.) Park Forest South, IL 60466.

August 11-15th 1983 NATIONAL MEN'S CONFERENCE: Men Co-operating For A Change -to be held in Ann Arbor, Michigan For Information: Nic Tamborrelli, 1-313/665-4926

NOTICE

We wish to publicly apologize to Carol Amen, author of "The Donor," a short story which appeared in our Winter 1983 issue. Our publication of the story was in error. We did not have the author's knowledge or consent, and did not know the story had already been featured in another magazine. We offer sincere regrets for any embarrassment we have caused Mrs. Amen or others.

ABOUT OUR STAFF, FRIENDS, AND MEMBERS OF OUR ADVISORY COUNCIL:

MIMI KAPLAN has published an article, "Viewpoint: The Cancer Patient", in the April issue of <u>Cancer Nursing</u>. Mimi wrote an article for TCW on this topic in Volume 3, 1980.

MARGARET BRADY was selected as the 1983 Young Career Woman by the Palos Business and Professional Women's Club. She was cited for outstanding achievements in her career, her community involvement and scholastic honors. She also received the Silver Feather award at the Illinois Women's Press Association annual awards banquet, garnering a total of 21 points in the journalism contest sponsored yearly by the IWPA.

A third honor was the selection of her poem to be read on Dial-a-Poem in Chicago. Triple honors! Triple congratulations!



Margaret Brady

ELIZABETH OHM, following her resignation as administrative librarian of Park Forest Library, has announced her plans: a ten-month camping trip in Africa consisting of a Sahara crossing, a trek across central Africa to Kenya, and then a trip up the length of the continent from Johannesberg to Cairo. Then she will settle in Tucson, study archeology and anthropology in Arizona: and Cholula, Mexico studying the Spanish language and the Mayan culture. Readers may look forward to some fascinating reports from Elizabeth in the next few years.



Elizabeth Ohm

Will the REAL MAN please stand up?

After publishing twenty-two consecutive issues written by, for and about women, this twenty-third issue breaks new ground as we turn over our pages to 14 men. What is the essence of masculinity? How would it look if women wrote this issue? The symbol for male suggests energy expressed in motion, and the symbol for female suggests energy expressed in self-containment.



Each symbol is realized perfectly in the generative cells--the sperm and the ovum. What logic is there in extrapolating from these biological facts to theories of temperament and personality? As Dimitroff has shown, it is a risky matter to try to define the opposite sex, since what we may be unwittingly revealing is the unconscious contents of our animus or anima. For this reason, it seems proper to let men define themselves at this moment of history, and to pause to listen to those deeper male voices. Many of our friends declined to write, pleading "nothing to say," or "not ready yet," or "I wrote it and decided it wasn't worth printing so I tore it up." Self-definition is not an easy task. My best friend, Stu, who declined to write, gave permission to quote him as having learned from the feminist movement something that has changed him. He says that he now has increased respect for the woman who has chosen the homemaker option; he now has an increased appreciation for the value of her work, for the tremendous size of her task, and for the tedium and drudgery that make up much of it. The provider, after all, only provides the income whereas survival of the human family depends upon someone who will mend and care for the home, the meals, the skinned knees and broken dreams of childhood, the midnight illnesses, doctor's visits and school meetings.

Are men changing? Has the feminist movement had an impact on our fathers, brothers, sons, husbands, friends and lovers? Most assuredly. The extent of that impact was not evident to us until we began collecting the articles by men for this issue. There are still resistance and ambivalent feelings. Stereotypes and prejudices are persistent and durable. Yet, there are changes! One of the great rewards of editorship is the opportunity to come to know wonderful and talented people, and this issue is no exception. Over ten years ago I acquired the photograph by Jan Saudek which appears on our cover. This beautiful and tender image, a self-portrait, captures the combined strength and gentleness that is the true mark of mature masculinity. It illustrates the theme of this issue--men as nurturers expressing their full human possibilities to a greater extent than they have felt free to do in the past. In the process of tracking permission to use this print, I re-established an old acquaintance with David Travis, the dedicated curator of photography at the Art Institute of Chicago; who led me to the Jacques Baruch Gallery and Mrs. Anne Baruch who kindly granted permission for us to use the work of her client (Jan Saudek is in Prague, Czechoslovakia) and in the process discovered that my print is now considered a classic. A series of telephone conversations and correspondence with the poet Michael Chandler opened my eyes to the wonder of the growth process in one sensitive man. Michael told me that only when men get in touch with their own fragility will they be able to relate to women, that women can help men a lot to wake up. He sent us this brief biographical statement: "I'm a 35 year old male beginning to recognize my own fragility. All my education has come through the woman inside me. My aim is to be an Idiot, in the ancient sense of the word, that is, to be oneself. My work involves the idea that the primary function of sex is not procreation, but is a miraculous access to the very creative energy which is the seat of our

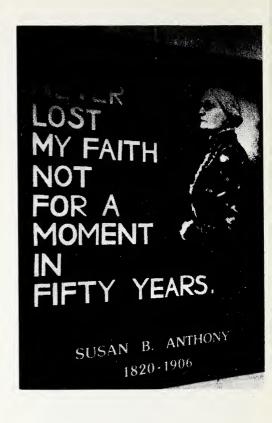
human nature." We welcome heartily the arrival of these men.

The Quarterly received an honor recently when the South Suburban chapter of NOW granted us the Susan B. Anthony Award for Pursuit of Truth. Given during National Women's History Week, the citation reads, "The Creative Woman is recognized for giving voice and image to the thoughts and talents of area women." Also receiving awards at the event were Harriet Gross for her work in Women's Studies and the establishment of the Women's Resource Center and Ellen Dohner for her ministry to the Unitarian-Universalist Community Church. Both are members of our advisory council. It was a happy moment, one that makes the long nights worthwhile.

We say a fond farewell to Lynn with this issue, her last as managing editor. Her "fingerprints" have been on every page of every issue for the past five years. She will be sorely missed. We wish her good fortune in her new work in publishing and promise our readers that they will see her byline again in these pages. Lynn is especially interested in working on an issue on Diaries. Watch for a profile on L.T.S. in the next is-

Finally, a report on the appeal for donations in our last column. So far the GSU Foundation has received a total of \$625, restricted to our use. A wonderful beginning. To survive, to prevail and to endure, we need each of you to renew your subscription and to send a gift subscription to a friend. For donors of \$25 or more, we have a good selection of framed prints many of which first appeared in these pages. Send us your ideas, criticisms, encouragement and support. Help us to "keep on keeping on."

HEH



FUTURE ISSUES

Fall 1983 - GODDESS: Past, Present, Future

Also in planning stages:

Poetry and Fiction Flying Performing Arts: Theatre, Music, Dance, Film Diaries/Journals/Autobiographies



A Message from

THEODORE ROOSEVELT

I WANT TO SEE YOU GAME, BOYS, I WANT TO SEE YOU BRAVE AND MANLY, AND I ALSO WANT TO SEE YOU GENTLE AND TENDER (Address at Friends School, May 24, 1907)

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